Roloff.

NY

M1425
Open Meeting
July 2, 1968

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: I hope it's all right for you all. Usually one has to suffer and it is me because I have to turn my neck this way and then this way. So, if I don't look at you and I look here, you have to excuse it.

Tonight we call an open meeting, don't we? Once a month, in order to compensate a little bit for the fact of, on the part of myself of giving up Group II and delegating it to several people; now there are about 10 or 11 who have small groups. You might call, consider it in the nature of an experiment. I think it will have many good, good sides to it, probably advantageous, and also some drawbacks. I think I'm quite aware of that. But, for the time being, we will continue and see if it works out. I've been listening to the various tapes which have been made; sometimes no tapes are made because the machinery doesn't seem to work, or at least they don't know how to work it. Also that I think is a matter of patience and time, and therefore, here we are now, the first large meeting. I call it an open meeting because different people are allowed to come who have not come to any group as yet. So, it indicates also, from that standpoint, that we have to talk about Work principles, simplicity, clarity, or whatever you think that is necessary that you want to know, or at least that you want to discuss.

The reason, of course, is that in having the smaller groups certain things may start in you that either may not be entirely or satisfactorily answered or that might have given rise, because of the smallness of such a group, to a discussion from people who otherwise will not ask, so easily, questions when the group is large.

So, here we are now and I hope that there are questions so that it is not going to be a lecture. We've had enough lectures already. Probably too many. Yes.

Q. (H. Greenwald?) Ah. . .It has to do with an experience which has happened, let's say, different times, and I don't know what value it _____ has _____towards ~~with~~ Work. All I know is, I would say, in the last few years, I've had this experience at different times. When talking to people . . .

Mr. N. - Has it any relation to Work? When you say, 'over the last years,' I become suspicious.

Q. - I'm not really sure if it has a relation to Work or not.

Mr. N. - If you're not sure, you can ask it. If you're sure it isn't, don't ask. If it's a question of ordinary life, I'm not primarily interested. I'm only interested in questions of ordinary life when one has made attempts in accordance with whatever we call now Objectivity. If it is a general description of some kind of an experience in which Work doesn't enter at all, or very little, or no attempt is made to solve it by means of that; it has no value now; it has value on its own, but it is not of value to the group as a whole, and surely not tonight. So consider your question well. It's not that I want to stop it, but I want to have the caliber of what we talk about; with Gurdjieff, Ideas, Objectivity, attempts for Consciousness, with that as a background and quite definitely based on that, that the question is asked.

Q. - It's not.

Mr. N. - Okay -- Yes.

Q. (Dick Wachtel) - In thinking about emotions and feelings, for quite some time, for several years, at least, and in relation to the Five Strivings, I have a relatively clear understanding of the— of what real emotion is.

CAPS: sp. out Mr. N. - Were you in that group when the Five Strivings were discussed? I think it was Robert, wasn't it? And _____ was, (was) Dick there at that time? I just wondered how it happened to come because there was quite a conversation and explanations about that in one of the recent groups.

Q. - I'm not asking for clarification of this this.

Mr. Nr. - OKay.

Q. - I want to find out something about the method that I can use. Quite a practical question.

Mr. N. - Good.

Q. - So that I know in that I don't have to asked a question about what real emotion is. I can use a term like the Holy Ghost or . . I needn't . . . I don't want to use the term. I think I do understand it pretty well. I also understand all the various feelings in me and that they aren't really necessary for what is real, for what has real value. I see these two as being in a sense . . .

Mr. N. - I would not immediately draw that conclusion. They have a value. And they sometimes may have a value for Work.

Q. - In that they have an instrumental value, yes, but they have a very indirect value, they're not the real thing . .

Mr. N. - By themselves, they belong to a different kind of a level,

but it can occur, on that level, that one wishes to change to another level and then the feelings will start to play a great part. Okay. As long as we limit it.

Dick Q. - Okay. But for the most part, most of the feelings that run through this organism are useless and a waste of energy. This I understand quite well. I found that my problem of not consistently, sufficiently, wishing to Work is a fairly common one with many people. But, I've always been at a loss as to how to generate for any long period of time, real emotion so that I might draw on it and Work. It occurred to me, I believe yesterday, that if I could somehow, and I think I know how, ignore more all the petty little feelings that go through me, at least in part, that perhaps a certain amount of this energy would not be wasted and therefore be available for real emotion and therefore for real striving, for real Work. However, I'm not as clear on that as I am on other things. And before I would undertake such a thing, I wanted confirmation from you.

CAPS Mr. N. - Well, I think you have to understand that the feelings belong to ordinary life and we make a distinction that when one becomes interested in further growth, that then the feelings should be changed and become emotion when they are of a different kind of quality. Now, if you consider yourself in trying to make attempts to wake up and you do Work each day and you come to a conclusion regarding how much time was spent on one; how much on the other

direction; how much actually when it was the direction towards a different form of life in which emotions should play a part, how much was the intensity? And then come to some kind of a conclusion of how much time, or even how much energy was spent for the sake of trying to become conscious. You see? Now, let's say, and we'll assume it is 1%, I don't think it is too high, and perhaps it is not too low. But if it's taken as an average, it would mean that 99% is spent in an unconscious state. And the 99% are made up of ordinary life in which feelings in an ordinary existence play a great part. So I cannot as yet make a statement that they are useless. They are absolute necessity for myself to maintain myself as an ordinary person. You see? That has to be clear first. You cannot look down on it.

Dick

D. - Yes. I realize that in order to get out of bed in the morning and to earn a living I have to want to to a certain extent and that these feelings are necessary for my ordinary existence.

CAPS

Mr. N. - Just an ordinary way of living. You don't have to get out of bed for it.

Dick

D. - However, this range of feelings can be relatively simple and my feelings, the structure of my feelings is considerably more complex than that. And I think that all this superfluous complexity is unnecessary.

CAPS

Mr. N. - Well, it may be possible that there are many feelings which are not necessary. But, we can leave that out for the time being, because if we consider that there is 1% of something that I

call and would like to call an (emotion), then the 99% will have to take care of itself in exactly the same way as it always has been taken care of. Now you can say, that in the 99%, there ought to be something that reminds me of the 1%. That's what I wish, otherwise, the 1% is very little and I would like to increase that percentage, to let it be at least 2, 3, 4, maybe 10, maybe 50-50, after some time. So then the problem is, among the different feelings I have, which ones are useful in order to reach that different kind of a level. Now, therefore, I consider the different feelings I do have, and I can come to the conclusion that there are many feelings that are quite unnecessary. And they clutter up the consideration of the other kind of a feeling because I get them mixed up a little bit, and in the beginning it is very difficult? to know what particular feeling is useful to go over into an emotional state, or that in the feeling itself there is enough possibility of being converted. So I think that the study starts really with the consideration of ordinary life. And there is more reason for considering it that way, because if I try to define what is really the reason why the 1% is desirable for me, the motivation has to come from the existence of ordinary life; because I cannot say the 1% is given to me. No #

It may be that God gives it, but then there is no particular reason for me to Work. So my assumption is that the 1% exists because I have made attempts for Work. If I now consider the 99%

from the standpoint of what is useful for the possibility of making them more ~~of~~ than the 1% or making them belong to the group of the 1%; it has to be based on a consideration of the condition in which I find myself. Now, it may be, that in that particular consideration I say that there are lots of feelings I shouldn't have. And maybe I can make an attempt of not having them, or I can start by saying if I do have one of those feelings that then I will tell my feeling to stay away.

I think it is already a very difficult problem to start with because if I say with my head that I should not feel; I have to assume that there is really a language of my head which is understood by my feelings. And in most cases, it doesn't exist, and if it can affect it, the feeling itself is of such a small value that it really has no consideration. I take out of the 99% feelings that have a certain something to do with a description of the condition in which I am, because those are the feelings that become important. I definitely feel them, and I also know they give me knowledge. And they give me knowledge about my personal life the way it is being lived during the day. And when I sit at the end of the day and consider my day and I look all day at the energy spent on feelings, I try to select out of them the feelings that tell me that ~~the~~ condition in which I am is not right. That will create in me a motivation that I should have different kind of feelings, or such feelings which are important to me because apparently they take me up, they're not the superficial feeling.

but they are feelings where I have an enormous amount of loss of energy or where they are rather low by the ground or where they have to do with a feeling state of my body, that that is, of course, as a feeling, not very helpful for trying to make them into an emotion. So I think, with my mind as it is and without trying to have the language of my ordinary feelings understood by what my mind says, my mind will start to discriminate of what I consider at the present time good for the possibility of further growth and what is not. ~~good.~~ And now when I judge the feelings on that kind of a basis, I select out of them those where I'm absolutely convinced that when I have such feelings, it drags me down and it keeps me away from the purpose of my life.

Out of all of this kind of consideration I come to a motivation for myself. Why do I want to increase the 1%? And that I think becomes very fundamental; because if I now hope that there is a very definite reason I have to have a motivation based on the condition in which I am now. And it need not be impartial because I could not be very well impartial to feelings as I have them. But I can look at the feelings as guiding part of my life. And ~~there~~ there are many times where I lose energy that I would like to control or where there are feelings that I consider, let's say, not so good. A realization of an attachment with such feelings of myself. I can even classify feelings as those kinds of things that keep me on earth, or keep me bound. I include in that, for instance, jealosy,

or vanity, or self-love, or selfishness, or inconsiderateness. Those kind of feelings I have about other people, criticalness, that about which I have a feeling without having any particular reason. And they are very important feelings in my life. And when I, at the end of the day, start to consider what is my life, I have to consider those feelings as part of my equipment. Without trying to change them. Without trying to tell through my mind that I should not have such feelings, I have a motivation now that somehow or other, I'd like to get rid of them; but in an indirect way. Without now telling them that they should go away, I set up something that is positive, hoping then that in the presence of that positive, something which I have compared to the 1%, that the feelings gradually will disappear.

So, the attitude is when I realize I have the feelings: in the first place, I have feelings because I am that kind of a mechanical creature. I don't want to change them directly by telling them to get out, because they are the result of something that is either my make-up or the kind of conditions under which I have lived or whatever the particular surrounding is where I am at the present moment or that what is my type or that what has been the influence from different people on me, and some of them are very deeply rooted and I cannot even eradicate them.

So, it is a hopeless kind of a job to tell myself that I ought to change. Because there is absolutely nowhere where I can put a

crowbar or a leverage as to eliminate them out of my system, as it were, my system, my personality. I have to choose an indirect way. The indirect way is now based in the first place on the acceptance of the condition in which I am. I'm not critical. I see that I have feelings of that kind which I heartily dislike, but I can also say that that what I am is what I am as a result of certain conditions for which I perhaps was not responsible. But, at least, I will accept them for what they are in a description of myself as I am.

Now, I cannot say that that is an Absolute and an Objective value, because I keep on thinking about it. But when I am sufficiently serious I will get more or less a certain kind of knowledge about myself that I sometimes say 'I'm really a beast of a fellow' or 'I'm terrible in the presence of some people and I fly off the handle and I'm too sensitive and when they step on my toe I go to great length in telling people off' and all the different things, which in general you might say, are the negative part of such feelings, which become very useful when I can accept the condition in which I am and then, if I can place something parallel to my existence in the form of an Objective something that starts to observe myself, I do not mix with the feelings at all.

I put up, you might say, a certain light, which then starts to shine, and I hope that it will have an effect on the condition in which my personality is. And that is really the problem of Work. I never attack them direct. I have to admit that they must be there

because I see them. I'm as honest about them as I can be. And now I do as if I forget completely that they exist when I say to my mind, you observe this creature for whatever it is. So you see how necessary it is to become impartial about myself. Because as soon as I allow any kind of a thought or feeling, to determine that what I am while a little 'I' tries to become observant, I miss the boat completely, because I am back again in the description of that what I dislike and I am attacking them in a direct way and this I must not do, because I know that it has no particular effect.

Setting something up parallel to it, simply means that I create an ability in me. I call it simply a 'faculty' or something that I would like to exist next to me, as part of me; and hopingly that it will grow sufficiently that it can affect my condition and that as a result of that what I now will call 'a superior something' since when it is Objective must be superior to any condition which is subjective, when it is Objective, that it is superior to that what is subjective, that then the influence of Objectivity will change the condition of subjectivity. This is what I mean by an indirect influence.

But you see now it is complete because I have a motivation which is based on my life as it is. I understand that if I wish to do something about it, I cannot attack it in any direct way and I express that in a little different way by saying, that that what is the 'I' has to become impartial to me. Any partiality is a direct influence, any impartiality is an indirect one, but I do not exclude the

possibility of ~~any~~ an influence; but the influence can only take place after the 'I' has grown up sufficiently and then, I always call it, returns to the scene where it came from and then becomes again part of the personality as it is. And then because of the superior influence of this 'I', the inferior condition will change.

What is needed is a very definite motivation. Knowing where the wish for Work comes from. Because as soon as that motivation disappears or it is very weak, there is no Work, there is no desire whatsoever; but I also know that in order to have a desire I have to have a basis so that that what I desire is to do away with that what I know to exist and I hope that then ~~the~~ a condition can change for my benefit.

So when a person asks, 'How can I Work?' ~~—~~ more by studying myself and come to conclusions about myself, more or less sincere and more or less honest as a description that I do not like certain manifestations of myself. And in that way, I eliminate entirely what other people think of me. I stay within my own bailiwick and I may be wrong because I may have an opinion about certain things that ~~are~~ I am much better than I am and logically whenever there is any rationalization I'll be the first one to use it. But if I persist in seeing myself as well as I can, deep down in my heart comes a certain realization that is what I really am even without becoming Objective. But if that state starts to result then it is fairly easy to have something else next to it which becomes now Objective and then considers this body, in the first place, simply for the fact of its existence, in which existence all kind of things take place. But I am no longer interested in that until much later when I hope that the influence of 'I' will actually participate in the conditions in which I am living and that

because of the presence of this higher quality, I, as a personality, will change.

So the answer is more study, more consideration of oneself, more truthfulness and out of that will be born a desire to have facts that you can rely on and then for that reason one will Work.

Dick some questions - I'm not quite sure what you mean by facts. If it . . . (about yourself are the facts)

Mr. N. - The facts that are Objective are the facts in which your mind and your feelings agree. That is the definition of Objectivity. Because the condition of subjectivity is that there is always a conflict between the two and where there isn't it is so low that it doesn't count and when it isn't and I try, it is impossible to come to a conclusion. All right?

Q. - I still don't know how tomorrow will be different than today.

Mr. N. - The task is, as I say, not to try to think that God is going to help you.

Q. - I don't think that.

Mr. N. - It simply means that I have to look at myself and take a second look and a third look and at the end of the day when I can be a little bit more impartial, then comparing it to the times that I actually experience it, because I may be, at the end of the day a little less emotionally involved, that then I can come to certain conclusions about myself which is sufficient for the working hypothesis of making an (I) appear.

I'm looking for Absolute Truth, I'm looking for ~~the~~ an axiom that will all the time be the same and on which I can rely and I ~~can~~ say

(yes that could become the solidity within myself? And sometimes it is the rock, the rock of the ~~aegis~~ ages of my manifestations. This is what I wish. But in order to bring it about, I work with a hypothesis under the assumption that sooner or later I will have enough facts so that then the hypothesis will become an axiom for me. Think about this a bit, because I don't want to elaborate further on it, it might confuse you. It is very straight now. That what is, is, I accept it; now I put something parallel to it and then I hope that that what ~~it then~~ then grows can affect the conditions where I am now. All right? Questions . . . Yes . .

~~Q. -~~ Arlene Prince ~~at~~ Mr. Nyland's the Barn, I was listening to Gurdjieff music and I ~~got~~ felt very emotional about it. And then? I decided to Work.

CAPS ~~Mr. N.~~ - Louder. Why did you . . ? Stand up. And now do as if you're an orator, without the sound system.

Arlene: ~~Q.~~ - Shall I say it again?

CAPS ~~Mr. N.~~ - Yes.

Arlene: ~~Q.~~ - When I was at the Barn, I was listening to Gurdjieff music, someone playing, and I got very emotional and I wanted to Work and so I sat down and I moved my body rhythmically and I had a very intense emotional experience, an awareness of my body, but I didn't wake up. I seemed to let myself be caught in an emotional experience and not to go over.

CAPS Mr. N. - That's right. It was very interesting and sometimes very desirable, but it is not Work because you remained identified. If the rhythm of your body could've become free from your desire to move it or free from the knowledge of the fact that you were emotionally in-

volved, it would have been possible that you reach the state which at least had an observation quality and also an impartiality and the existence of yourself as a moving body could then be observed properly. You still would have trouble with the question of simultaneity because when one is a little bit, even a little bit involved in that what is taking place, and particularly when it is an emotional quality which goes quite deep, I have so many things that make me think and feel and I cannot get rid of them. And for simultaneity it is necessary to get rid of feelings and of thoughts. So you see, it may be on the road and two-thirds of the requirements might become fulfilled — in your case I think only one-third, that is, one observes. However it is much more a state of an alertness in life in which a deep feeling can affect you and where the body starts to correspond to it, but impartiality was not there, not enough, and as I say, the question of living in the moment, was absolutely not there.

At the same time, such states experiences are not to be despised at all. Because one is then, at such a time concentrated on practically one thing. And it means that that what I am as a personality is not distracted. And in the facts of that what is me, as personality, Now, as it were focused on that what is an emotion and an effect of that emotional state in me which I now know that even causes the body to vibrate, there is already a beginning of unity. And that is desirable. It is the unity of an existence even if that what exists is far from complete. Theoretically, the constant exposure to such states or to conditions which create such a state will ultimately give you an insight into yourself and will enable you, after quite some time, to come to a

conclusion about yourself. And this is a road via an emotion. The influence of music can be very useful, but you have to be much freer. In this case, the difficulty is your emotion. When you actually want to use music of this kind, you have to eliminate your mind. And then what is left, could become a unity, much more an entity, much more a wholeness, a oneness. And that is in principle, what is the reality of oneself in which all the different manifestations have been eliminated and all that is left is the possibility of receiving music. You understand what I mean?

Arlene: ~~Q.~~ - I don't understand, ~~what I should do,~~ this has happened before, what I should do when I find myself. . .

CRPS Mr. N. - You cannot do anything. If you want to do it, walk. It will probably disturb it, but there is a possibility that the energy that is engendered because of it could be very easily used for the purpose of why you want to be aware. That is how you may use it. If you don't use it, it ends up in a dream-state and as I say very lovely and beautiful and no doubt it can have an effect, but not an immediate one, if you want to use it. My opinion, don't use it. Let it be. Don't link it up with Work. Keep it away. Any attempt at Work is liable to spoil it. And it is far better to have an experience which is deep emotional instead of having something that is a little bit half-way and you cannot, you would not even recall and will not do you any good. It's very difficult to be awake and still be under the influence of the music. All right? Good, darling. Yes. . .

Q. - (Len Goodman) In the five months or so, preceding the time I came to New York, I thought I had some idea about what Work was and was

trying to Work. And in the past month living in New York, I no longer feel that I do. And I now feel that I don't know how to Work; or what it really means to Work.

Mr. N. - We'll consider the period preparatory to now having the wish to do something with it. The contact that one has as far as Work is concerned, usually when it comes via books, can be quite helpful as material that afterwards will be of use. And if it leads to the realization that one has to do some Work, then I think it is quite right because it fits then into that background without using it. It's quite all right that you ask, what will I now do, because there is an interest aroused and you want to do something with that interest. And the interest itself will not help you. But what will help you is the state that is produced because of an interest. And out of this state and now wishing to do something you will want to find out what actually must be done. So then one comes to the description of a method in life in which one tries to become Conscious without changing the conditions of life. And all the time having the background of that what you might say has to be interesting, because that what gave you now the interest in Work is still there and can still be maintained. But the practical application is the result of having the interest as energy and the wish to do something. And the doing now is one step and an other step and the third. We call it A, B, C simply. Because the process is observation, that is, becoming known, that is, I become known, that what I am becomes known to something that I now call the real 'I.' And that the desire for becoming Conscious is

that I want in my mind a certain ability of a mental process which will give me facts about myself as they really are. Again referring to the interest that one might have had and that what stimulates one, the search is that what is truthful for me. And that the interests of reading or of contacts or of associative formulations from other people which have not led sufficiently to the knowledge of what to do now, is simply again put in the background to say it led me to something now and now I have to do something very simple. I have to learn to observe correctly. I have to learn that by observation those that are facts of my existence are truthful. By truthful I mean, that they are no longer subject to any interpretation whatsoever, and that the interpretation must not come from that what I feel about it, and it must not come from that what I think about it.

It is obvious that as soon as I register a fact and particularly those that are in my memory, and I feel them again, or ~~else~~ I have felt them ~~before~~ and now I recall them, that then I'm liable, to judge them a little bit of what was pleasing or not pleasing; or what I did like or not like. Because in each person there is always a desire to be a little bit more than he is, or rather, not to wish to see what he really is. And if he will want to admit for himself; or in particularly, when another person tells one, that such-and-such a thing is wrong; that then when they criticize me or when I have to criticize myself, I will find all kinds of excuses of equalizing it a little bit or putting a little salve on it so that I won't see it, or paint over it and to cover it up.

I think the search for truth is extremely difficult. But when it is difficult, it is because I am too much involved in that what is a by-product of myself. Whereas if I separate that what I am from that what are my manifestations and all the thoughts and feelings about them, I can come to something that could be truthful for me when I limit it only to the fact of something of me exists. And now I must, for the sake of truth, not describe it. I must not like it. I must be free from any kind of associative thought. I must be free from the recollection in my memory. I must be free from the ability which I do have of thinking I am going to do such-and-such or that what I will want to do in the future will now be done by me and I will be satisfied.

I have to get rid of all opinions of myself. I have to consider myself simply as a creature which happens to walk around and receives impressions. And the impressions that I get with my sense organs are translated as different forms of energies in that what is in the first place manifestations of the body. And again in order to eliminate the difficulties of an interference on the part of my feelings which would be a question of partiality and the interference on the part of my mind which would be associative or definitizing or pigeon-holing, or giving it a name. I now restrict the observation to something that is only a physical behavior and then in that observation of the physical behavior I will try to eliminate any kind of a thought and any kind of a feeling I have about it.

Again I am back to a description of an existence which I then will accept as truth. And the closer I can now come to this objective reality of that (I exist) regardless of what I'm doing, regardless of how I like myself, regardless of how brilliant I am, regardless

of all the abilities and that what I call my personality; that simply the fact that I happen to exist as a human being, freed now from the thoughts and the feelings, but keeping the fact of I as a body existing; that I say sometimes, I have a body, without describing it, but only acknowledging the fact that I'm breathing.

So I really reduce the question of my existence to its lowest possible, I call it an 'Entity' at that time, because when I've lost the interest of describing it, I've lost the interest of ~~either~~ even liking or disliking it, it has become for me a unit, in which there are no other functions and where I only consider the fact of this piece of flesh existing.

Now the reason ~~when~~ why I think that, that is of value, is simply that if afterwards I would consider such a statement about myself, and beginning with it, hoping that later on I can add more and more of those kind of Objective facts, that in the beginning there is no dispute, no conflict, nothing that I can change, and because of that it becomes an Absolute Entity. Because I cannot dispute the fact either by feeling or thinking that I happen to be, as a human being.

Starting from ~~that~~ then and taking manifestations ~~that~~ which can come under observation, as it were, I will accumulate more and more facts of my existence. But when I continue to live in life and when I continue to be affected by that what I feel and what I think which, of course, is manifested in the different ways in which my body expresses them, that I gradually, having the fundamental knowledge of my existence, I also accumulate ~~?~~ contributory factors which belong to my existence and which I

cannot explain any different. But nevertheless when I have a starting point of becoming Objective to one fact only, that I exist, that gradually more and more information can be added to it and that I can continue to remain more and more Objective to that what is the addition.

So bringing it down to practical application: something in me I call the 'wish to have an "I" which I observes me.' This 'I', when I have the wish, does not exist - it is only a wish. I now make, that is, I create in my mind and I feed it with my feelings, that what is for me the highest quality of my feeling into some kind of an entity which, for the time being, I call 'I'; and realizing that that what I'm doing is thinking and feeling that that 'I', as a concept, is still a subjective entity. But now, I want to be clever with my mind and I say that when it is subjective is exactly the same as what I am already and when I try to be honest. This time I want to make something that is different because I expect this 'I' to help me and it cannot help me when the 'I' also is subjective.

So, in my mind, I introduce an element which I call Objectivity and which I cannot define any more than saying it is non-subjective. But I also know that when it is Objective it will in the first place always be there; in the second place, I can always rely on it; and in the third place, the 'I' will function without my mind and without my feeling and only give me statements which are Absolute in reality based on the existence of myself, my body.

This is the process in which the wish to wake up is for some reason or other changed over into the creation of something that is not as yet reality, but which I endow with an ability 'as if' it is real and 'as if' it is Objective. And all I have is simply saying that that what I now endow with that possibility is an 'as if' condition. But it functions in a correct way because it can receive Absolute facts of myself.

As soon as that process starts - and it is a determination within oneself which in the beginning I really cannot define, that is, it is apparently as a result of this kind of a wish, or this kind of a knowledge of a concept or a creation, of that what does not exist now, but I now make it 'as if' it exists. And the endowment, again, with a certain possibility which is only limited to the observation, to that I add a little more because I don't want to lose track of the 'I'.

The 'I' is my creation; I expect ~~that~~ the 'I' to do something for me. And so, in addition to the endowment of Objectivity, I also tell the little 'I', 'don't forget I made you.' It is as if at such a time I tell the little 'I', 'always remind me, be reminded, of my existence; always remember me kindly.' It is a quality that I give it, together with the intellectuality of an Objective observation, I give it a quality of an emotional kind and I call it 'benevolence towards me.' And when I work and I know that the 'I' is observing, I all the time have to say; 'don't forget your task.' "Your task is not to function 'as if' you are outside." "It is not that I hope that you always will remain 'as if,' because there are facts of my life which I allow you to observe." And the more the little 'I' is functioning as an Objective something, the

more there is a possibility of receiving, when the facts are absolute; that is, as a result of the 'as if' condition will change over into a reality of an 'I' actually existing.

This is really, you might say, the explanation of the process. That what is for me the necessity of how to make it, is dependent on the observation, is dependent on impartiality, and is dependent on simultaneity, or momentary existence. The Moment has a tremendous,— is a tremendous factor. Because with the Moment, that concept of the Moment, I eliminate everything that is coming and everything that has gone. So that the Moment is the present. And in the present, that what I am is actually, in reality, observed. Because as soon as it is past and it has become memory, as something might come and which is future - there is no reality.

P? The only reality for me is when the present is recognized as present, by me. The reasons why one cannot do it, is simply that the mind is not used to it and is incapable of that kind of functioning; because I all the time think about what is happening, what has happened, and I never live, as it were, in the present, and that what is a memory, very close to an event which has happened, the event has to happen first before it goes into my memory.

Another question: how can I make the mind function at the moment of my existence registering that fact simultaneously with when it happens, then it is recorded?. For this I need a special kind of a mental capacity and I need equipment of a mental kind which can start to function in that Objective manner. And if that were not possible

for a human being, like it is not possible for an animal, although it has a mind, it cannot base this kind of a method on something that is potential. Whereas man has the potentialities in certain sections of his brain which can be called in, into action and then be given the task to function that way. As if then one takes this as if 'I' and puts it in that place and says: 'Here is all the equipment that you need, go now to it and do what you're supposed to do.'

It's interesting to see this because all of this kind of a talk about the 'I' and creating it remains a subjective something and I create something that is above me which is quite right, as far as creation is concerned, because the definition of that is the creation of something that does not exist as yet in nature. And that almost, you might say, brings nature to a climax and continues in a natural form, of certain forms which do not exist as yet, otherwise it wouldn't be a creation.

So when I say this to this little 'I' and I say: 'Now, you function Objectively and now I endow you with a certain concept of benevolence because I wish you to come back to me with more information on which something in me can rely,' that what really speaks in a man at that time is that what is he himself in reality unchangeable. And it is this absolute value which is in each person which causes the 'I' to exist. And the motivation for the wish for that kind of a creation is based on the realization of that what one is in reality being covered up and unable to function.

This one calls 'life', this one calls 'Infinity.' And sometimes one

calls it a Magnetic-Magnetic Center; as if it is a cell which by itself exists and has the quality of attraction, and is a replica and is there as a result of a human being being born or conceived. And in which then, in that cell, was placed Life. Life as a Totality of all Life existing, this time becoming manifest in the form of a man. And it is this enclosure which at times a person becomes aware of, so that he knows that that what he really is is enclosed in his body and in what he now calls his 'life.' And that in reality what he wishes is to give in to the desire which sometimes becomes focal within oneself of setting that what is now encased in the body, to set it free.

And that the aim for man is to find out how can he free that what is his real Self or to what extent can he answer to the particular problem which may have been given to him by the fact of being born on Earth, as if such life was given temporarily to him through, or from something, Endlessness existing, wishing now to put that what is reality in a form of unreality.

Whichever way one wants to try to explain it philosophically, one has to assume that when there is a desire for Work, that something has taken place in a man. And it is that realization that his life is not worth very much; or that he has come to the end of his strength; or that he is ready to kill himself; or that he cannot find a solution to certain problems which he knows he must solve; or that he is committed to the fact that he exists and is willing to take the responsibility, regardless of cost, of setting free what he now knows, and he knows by experience, as being bound.

All of that one can get out of books. But it usually is not expressed in that way; and it skims over the surface. And it makes certain things quite lovely at times — sometimes even you bathe in it; but the water doesn't penetrate. And it is still skin-deep. And, although one may be cleansed a little bit with the aid of soap powder, it does not as yet affect that what is one's inner life. And for that reason that any particular desire I might have to apply the rules of A B C has to be placed in such a way that I know that I'll fulfill an aim and that my aim is really the important part of myself. So that if that could be a commitment I would know that without such an aim I really don't live, I just happen to exist.

Work is very simple in a description. The necessity of Objectivity, the necessity of having this 'I' situated in a section of the brain where it can start to develop with all the instruments that are available, the fact of the introduction of that what is an impartiality to eliminate feeling and to introduce simultaneity, to eliminate association. And there, I assume that at certain times this little 'I' exists and actually observes and it accumulates data about myself. And the next step will be that these data must become useful to me. The data are because they are mental data and the data that are collected by means of an intuitive something which is based on an emotional state as a result of one's wish to become free, that both these forms of data as facts are lodged also in one's mind in the memory. And that the memory when one has a form of alertness, of aliveness as described in a subjective sense, giving me information about myself; that parallel

to that I accumulate now data which are, from my standpoint, more absolute and more reliable. And in my memory I try now to compare the two by recalling the same event which is registered in two different ways. It's not such a complicated problem. It sounds very theoretical. In reality it is really quite easy because I do recall many times certain things where I was impartial and where I know that that is really me and that together with the thoughts I have about myself, I start to question the thoughts, whereas that what is in an absolute sense received, I never can question.

And therefore that what is the heaviest always weighs the heaviest. And I will ultimately in serious consideration and in trying to be honest, always side with the facts that have been obtained in an objective, absolute way. That will give me now information about myself which I can rely on. And when there is enough of that, I ask 'I' to come home, that is,--that is, that is almost as if I send him a letter in which this personality starts to explain to 'I.' And it addresses 'Dearest "I" of myself.' And it is sometimes if one is really spiritually inclined, as if one writes a letter to God. And one says, 'Dear God, now you can come down, because I am prepared. Now I dare to ask because you will find a person who is willing to be taught, a person who has tried to find truth and a person who is willing to give up and sacrifice what he is at the present and now he needs guidance because he is left completely empty.' We call that process 'participation.' I ask, in such a letter, God to send this little 'I' and to begin functioning, you might call it also as a second step of the further application of that what is truth in life as my personality now knows it.

And wishing to be affected by the condition of Absoluteness, by the condition of Objectivity. And I ask that that what is Objective now could start to function together, participating in my activities, manifestations; maybe by that time I know a little bit about my feelings and I know a little bit about the functionings of my brain; but in any event, I ask this to come now with me as a representation of a form of a higher level of being. A higher level of being I define as 'life being less bound.' And wishing because of its presence with me in my life to help me to solve the problems that are still there because not even the facts will help me to solve them.

But with the presence of that what I now call my "I" guiding me, I will have the facility of having different kind of knowledge, more reliable and more endurable, that is, much more permanent. And included in that will be a consideration of Freedom, that when I can follow that I will be less and less bound to the Earth.

Whatever the results and the consequences are, we've talked many times about what does take place in a man when he starts, even, to participate, when he continues on that particular road, when he has done certain amount of Work on himself. And his Self is then asking for further guidance. And there is no particular reason to continue on that and mentioning the experimental stage, and mentioning the conditions of the creation of difficulties in order to Work Consciously, and so forth. All of that is, you might say, is further development. All that is needed is a very simple application. To consider that what I am from the standpoint of that what I call a little 'I' because it's so small. And I select out of the manifestations of myself just a few with which I am familiar, and which are not so difficult to be, to observe them. Because they in themselves do not require

any particular liking or a dislike or any kind of a description.

The five that we use are obvious: a movement, a gesture of my body, a posture of how it stands, that what I express on my face as a result of a feeling or a mind, but only taking the expression, and sometimes when my mind wishes to say certain things and uses my throat to form a voice. These are five things and they belong to each man and I start as simply as I can to try to have the 'I' remain observant of this little part of my personality. Hoping that in the accumulation of such data this little 'I' will grow and that the method will become more and more familiar. And that something in me acquires a dexterity of what is meant by the process of observation. And I define that what takes place in my mind as a changeover from the ordinary unconscious state, waking-sleeping unconsciousness into a state of Consciousness. By that I really mean that it can function by itself without interference of feelings and without the necessity of an activity.

But that the process from there on - that is, as a result of such participation - becomes a little bit more complicated. And that what is the benevolence of 'I' wishing to come to me as 'it' - as a personality - starts to affect the condition I call an 'emotional quality'. The benevolence is already in principle something emotional, a wish. And it can sometimes be, on the part of the 'I', allowed to help me, because I ask sometimes that what is the voice in myself of aliveness, which I call then, at times, 'Magnetic Center', or 'Infinity', or the 'voice of God', telling me to hurry up, telling me, 'you have to be free', telling me your karma. It is interesting to see how it can be

solved. Try to get rid of it, try to solve it now so that it need not be too long before you can join Infinity. It's really that kind of a process of life that takes place.

And with that a man starts to become active and to have his activity affected by that what is Objective. And with this gradually, such changes take place in the first place, in his Consciousness and that what is only located in the beginning in a small part starts to spread, starts to take part in the other functions and guiding the other functions will change them over into more freedom, more Objectivity, more reality as they should be. That the benevolence in man, when it is again introduced in that kind of a quality as represented by the wish of 'I' to help, will affect the state of a person's Conscience. And that with this kind of a Conscience—when it does need a different kind of a place and still can function, you might say, centrally for oneself—there is a definite movement of what is now as feeling in the solar plexus, to a new functioning in one's heart.

And we have many different descriptions of this. Sometimes one says in ordinary life that a person walks with his heart on his sleeve. And sometimes one says his heart is in his throat. And what is the real meaning? There is a relation gradually established between Consciousness and Conscience and it takes place as a result of this wish of helping, as a result of the love which 'I' has for 'it', as a result of which that what becomes Conscientious is now guided by the knowledge of Consciousness and there is a place between the mind and the heart. It happens to be at the tremendously vital spot of the body

which is his throat. It is where that what is Consciousness starts and that what is body and containing his emotions stop. When a person's heart is in his throat, that what is taking place is the unity between Consciousness and Conscience and it is there almost, I would say, as a lump, and sometimes it is called the 'ring of Buddha'- the necklace. Of that what then is there, of which the top part, that is that what we call the above part is pointed towards Consciousness and that what is below is pointed towards Conscience. And in reality Consciousness and Conscience are One and the different facets, above and below, pointing towards Above as the guide towards where one must go and pointing towards below as a source of energy coming from the existence of myself on Earth, is simply that kind of Entity now existing and concentrated because of its presence reminding me that Work has to be done and has to be continued, because the lump has to disappear. That what is Consciousness has to become all over the brain and that what is Conscience has to invigorate and make my heart alive. And then when there is no further conflict between the two, man has become One; because that what is his body is now in a relationship towards Consciousness and Conscience. Nothing else, but the servant to execute that what is being thought in reality and that what is being emotionally felt in reality.

This completes man to be able to do. And as such, man then is said to have a Will with which he then defines himself as an Individual. He has lost all the different attributes of personality, all the little

traits, all the different things that belong, either acquired or given to him at birth, or acquired by him at the moment of his conception by astrology or the condition outside of himself. Nevertheless, man then has the chance of the utilization of everything that is as material in him, to be used by that what now functions as a different kind of an engine, or rather an engine which runs on different kind of gasoline.

I've compared it several times that Work is like a self-starter, and it starts one on a road and puts you in the direction of where one ought to go and then the starter says: 'Go ahead engine; I furnish you with all the opportunities and now you Work.' It is as if God says: 'Here you are on Earth with whatever it may mean to you and whatever it is that is life within you and whatever may have been your life before and whatever it will be after' and which in a general way we say, whatever is one's bondage, or whatever is the karma that one has to Work with, that then God says: 'Here, you are now on your own, you go ahead and see what you can make of it.'

It takes at least until one is 18 before there is that realization of the possibility of accepting something for which one must live. And maybe later that the feeling becomes a little emotional and much later that the mind will actually be free to think.

There are several tapes on the A-B-C description of what one should do. The application of that observation process to the manifestations. The difficulties that are involved. That what is Consciousness trying to live in the surrounding of unconsciousness. That

what is a stranger in the world, of a suburban community, which objects to the entry of that kind of a creature which is not known and which you might say has no credit as yet. And is not established, and has nothing of the attributes of ordinary life, nothing, has not even his name in Who's Who. But whatever the difficulties are, that's exactly Work, otherwise it would not be Work, otherwise it would be just God-given.

God only gives the catalyst and the chemical process is still the work of a chemist, of a cook, of a man who prepares, who takes food and mixes it and makes it palatable and then eats it himself. He is the selector. He is also, when he comes to that kind of a court of justice, the criminal, because he's accused of being too selfish. Or, too much emphasis on that what is worldly and he is also the jury because he has to collect the facts about himself and then pass it on as a final judgment. And the mind still has to be the judge to see if that what the jury says partly as a representation of feeling, and partly as a little bit of one's mind which starts to function affecting different facets of one's life, that finally that what is really the judge will have to decide, we're going this way, or we're going the other way. That is the judgment of the passenger who sits in the carriage and tells the personality where to go.

What other questions? You see, when I start to talk I try to bring in such variety of different perspectives. And then, of course, it looks as if I don't answer your questions. And it is not true because there is no question that you now might have that is not answered. But it requires on your part an application of understanding your own

question. And that many times that what you call now an obstacle of the application of Work is your life and when you try to apply it and you find out what is the difficulty, that it's very simple. That what you apply may not be right, that what is your wish for application may not be strong enough, that where you try to apply it is simply a matter of your own stupidity of thinking that you already can manage certain conditions which are much too involved. So that the answer when I say Work is very simple corresponds to the application of Work in simple conditions. And that you, when you are in a simple condition yourself, that you create a condition which is much more conducive to the possibility of having some kind of a result or at least an application which is satisfactory.

All such questions you can answer. And if you get stuck, you have people who can tell you. And if you really want to know a little more about perspectives and what is the reality of life and whatever the philosophy is that is underlying all these kind of thoughts, there is always ALL AND EVERYTHING. And you can sit and read, and think, and contemplate. And read only one page and try to find out what is really there and let that sink in as if you can eat it and digest it. And maybe you take the book and put it away a little bit, at a great distance, much further than your arm's length. You set it up on the wall maybe and you walk around and you look at it and you remember. You may not be able to read it, but maybe you can feel it.

Many times you stare yourselves blind on a question and if you only could let it be for whatever it is, but keep at it, but reduce it to a minimum. It still is there in principle. You're too close to it, and that makes you much more blind, even.

When you wish to open your eye (I'), you have to have a certain focus. And the adjustment of the eye (I') of a person is a focus on Infinity.

So, how do we get there? By living simply. Dick brought up the question of the five obligations. It is an obligation: Objective Morality. A way of life, according to borrowed principles. Of that what belongs to you if you wish to grow up to become a man-if you actually want to be serious about how should a man be. And to what extent can you understand what a man should be when you adjust his life to the question of Objective Morality.

It surely means it is not a subjective one which changes wherever you go, from one country to another, from one point of history to another, from one person to another. And you yourself always remain subject and influenced by whatever is told, ~~by~~ whatever you have so-called received and whatever you have taken for yourself as a particular kind of principle. And still your character remains affected by what are the rules of ordinary morality, ethics, or a certain mode of living on this Earth.

Objective Morality has to do with something that is, of course, not of this Earth. The emphasis is always on that what ought to be in the hope that that what ought to be can be on Earth, regardless of Earth. And if one wants to believe and, of course, hope, that that what you wish to be on Earth, that the possibility exists for a man who really and honestly strives. That then these strivings can become useful because together with his wish to be a man on Earth, he

knows that that what he has to use are ordinary subjective means. But, you might say, to sharpen them in a certain way, so that then they can make a sculpture that could be more and more Objective.

This kind of creation for oneself when one starts to think what is my behavior and to what extent now can I use this Objectivity in my daily life, and what is really the characteristic of that what I now call 'Objective' as a Morality, a rule, that I will want to apply in myself. To make, as it were, that what I am better equipped to live a different kind of a life. Again, I define it as life more free — a different level, a different accent. Not all the time on body, but maybe shifting it to feelings and emotions and maybe shifting it to that what is real intellect, which sometimes one says shifting it to the existence of one's Soul. That then, for that reason, I must know that that what I have has to be sharpened enough.

And so the first three have to do with what am I as an ordinary human being. And I define it as three centers of which the first one is obvious. When the discussion took place on that — it is not lean food and it is not lean appearance. It is leanness of a body. It means the ability of a body, not how it looks. It has to do with the ability to use the body to do things. For that it has to be fed and it has to be fed lean food. But it is not for the body to be lean; it is to be able to exist on lean food, not too much and not too little. Just right. To remain in equilibrium.

And the third one, of course, is also obvious. A very definite thought process about the aims of one's existence and the existence,

in life, and that what is Earth in relation perhaps, a little bit, towards the cosmos. But more or less, and mostly more, staying within the limitations of one's own solar system.

But about the second one, to use it for an emotional state. You see that what is the keyword in that, if you remember this particular description, is intuition. Intuition is a man who has facts. But his facts are accumulated by means of a certain road which is not logical, not mental at all. It is a road in which there is definitely a feeling engaged. But, the feeling, not being able to be expressed or formulated, has to stand on its own. And even when it is not clear and cannot as yet be manifested in a condition of the body, and at the same time, a man has that, as an intuition, as an ~~autrium(?).~~ anfülung ?. That what is sometimes pre-sentiment, that what is his existence as he knows himself to be, without being able to say anything, without even having the possibility of a manifestation; and at the same time certain things are taking place in him which very definitely have to do with, in the first place, the motivating force. That is what gives him at a certain time, the wish to become dynamic, and not to sit all the time in front of a fireplace and to contemplate or to sit in a little circle and meditate and concentrate on all parts of your body. But to be active as a man ought to be in life, and be propelled by that what is his feeling and perhaps could become emotional in quality.

This will give him an intuition of a knowledge with which he then can be guided, even when his mind sometimes fails, that because this kind of sensitivity will enable a person to be much more sure than any kind of formulation in the front of his mind will be able to give him. It is comparable, to some extent, with the results of pondering in the mind which is not formulation at all, but which is a way of comparing of different concepts and to let that what is really more value stand out and maybe if it has to be followed by an activity that one goes on that kind of a knowledge because it is worth more.

Intuition will give you a similar kind of knowledge, sometimes, to say it popularly, 'it is like a hunch.' It is that what I know - 'je ne sais pas quoi' - I cannot translate it into any kind of a form. And several times we know, I feel it, but I cannot say it. But I know it is there.

This is meant by the second obligation. To feed that possibility in man. To try to see what is there independent of his mind and to push the mind, during this second month and it is now July and July is devoted to the second obligolnian striving. To repeat again what the first five months may have given you. To try to find a certain affirmation this time. But to work much more intelligently because you have paid already a little bit by the attempts you might have made in February. This is the kind of a task which belongs to a whole year and it is not a task that you have to do every day. It is a task that you remember during a month, at certain times, when the conditions are right and when you know that perhaps now you should spend a

little more time on that kind of an emotional quality of yourself. So, it is a task which is far-reaching and it spans a whole month, but it is not continuous and it never could be. Because a person cannot live by his feelings alone.

So, if you understand this problem of intuition, it is really a problem of one's being. It is where you live. The words do not indicate where you are. They are very quick and they are very clever. And sometimes very slipshod. And your body many times is awkward and belies what you really are. Sometimes you don't even dare and you take on some kind of a posture and it doesn't belong at all to whatever your state may be within. But your feeling is no fool. Your feeling is you. Your feeling you don't formulate, you don't want to talk about it. Your feeling belongs, to the greatest extent, to your private world.

But, because of that, the feeling is the relation towards God. It's the relation in which, as a wish, is expressed the desire to be free, and to grow, and to understand this world, and to finish in this world whatever one has to do. And not to linger any longer than is necessary, unless maybe for a very special purpose. But that what? could become free as a man on Earth will be due to his feeling; his purity of feeling which becomes an emotional quality and ~~which~~ then is the link. That is why feeling is linked up with the idea of Hambledzoin. It is the blood that links one with a higher living form. It is too much to say it is God. Because I don't know that God even would

recognize that. I think God comes as His Endlessness where there is a Soul. Which then, in Silence, that is after the finishing of his Kesdjanian Body, will pray for further unity with the totality of the cosmos.

But we are ordinary little bits of human beings, and we have certain strivings, and we need them in order to perfect the instrument with which we have to work. And that then the fourth and the fifth— it places a man as he should be; even in life; even the considerations of himself, of that what he is— perhaps even having perfected or having sharpened the chisel so that he can actually make the proper kind of a cut— that then with that instrument as oneself, that kind of a laboratory fully equipped and all in ship-shape, that then he starts to become interested in how to make wings.

That is really what the Fourth Obligation indicates. How can I apply this and what will I need and who can help me and where do I belong and what do I see if I could? What is there for me to trust and to hope for and to be united with? This is really as if one then wants to see God. And one sees Him, but emotionally, so not with your eyes, or knows His Presence— it is not defined.

And for that reason the Fifth, that is a definition, this is me and that . . . (tape runs off)

End

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